CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE-AND SEND UNTO THE-CHURCHES."

Volume XII .-- No. 51.

HARTFORD, SATURDAY, JANUARY 4, 1834.

Whole No. 623.

be addressed to Philemon Canffeld, postpaid.

From Eusebius Church History.

themselves freely before him, and were immediately life, he exhibited himself a zealous follower of those committed to prison. On the next day, being the who led a life devoted to the exercises of piety, in what do I profit him? O wonder of wonders! Where of the calends of March, Roman style, these, according to the decree, together with the associates of tute orphans and helpless widows, and of all those Pamphilus, were conducted before the judge. He that were prostrated in poverty and sickness. Hence first made trial of the invincible firmness of Egyptians by every kind of torture, and by new and various machinery invented for the purpose. And first he asked the chief of them, after he had practised these cruelties upon him, who he was; when, instead of his proper name, he heard him repeat some
day, on which, as is probable, the mighty portals of

was his country. He gave an answer allied to the former, saying that Jerusalem was his country, referring to that city of which Paul speaks, "but the Jerusalem above is free, which is the mother of all;" Jerusalem above is free, which is the mother of all; and to the city of the living God, the heavenly Jerusalem," and it was this that the martyrs meant to signify. But the judge, fixed in thought and cast down in his mind. Carsiously inquired what country.

where this city was, and examined where the country lay towards the east. But after he had suffi-or, were kept and guarded for four days and nights lacerating him with many and various tortures, perceiving his mind unchangeably fixed in his former
purpose and declarations, he passed sentence of
death against him. Such, then, was the scene exdecent burial, were interred according to the aeground—is sweet; for should I not sleep sweetly?

"To contemplate this hand that moves to address
you, stiffened in death—to view this 'mud-walled
they were again taken up uninjured, and obtaining
death against him. Such, then, was the scene exhibited in the martyrdom of this one. The rest he exercised with trials of a similar kind, and finally But when the destroyed in a similar manner.

interest of the month Peritisis, and the fourteenth which, like a provident father, he provided himself can a creature hide?" p. 262. their parents from some of the names of the idols, in ers a ready entrance into the kingdom of heaven. which case you would hear them calling themselves | Immediately after Seleucus, came the aged The-Elias, and Jeremiah, and Isciah, Samuel and Dan- odolus, a grave and pious man, who was of the govthus exhibiting the true and genuine Israel of ernor's family, and who, on account of his age, had

when learning the death of the martyrs on the road, down in his mind, anxiously inquired what country, in what part of the world it was? Then he also applied tortures to make him confess the truth. But he, with his hands twisted behind his back, and his asserting that he had said the truth. Then, again, asserting that he had said the truth. Then, again, was, that he had mentioned, he said that it was the cutty with his character, also consigned him to a slow was, that he had mentioned, he said that it was the city of the nious only, for none but these were admitation of the martyrs on the road, the ministry. Well—for the that doeth all things well, knows what is best—of the holy men lying on the ground, filled with joy, he will not be any to be put into the ministry. Well—for the that doeth all things well, knows what is best—of the holy men lying on the ground, filled with joy, he with his hands twisted behind his back, and his father. Should he will not be embraced every one, and kissed them all. Upon the that doeth all things well, knows what is best—of the holy men lying on the ground, filled with joy, he will not be world—it into the ministry. Well—for the that doeth all things well, knows what is best—of the help men lying on the ground, filled with joy, and that is best for me.

"Heaven never appeared more desirable—I have loss the truth into public company with bis father. Should he will not be will not have offended his father. Should he will not be well-for man that is best for me.

"Heaven never appeared more desirable—I have loss of the holy men lying on the ground, filled with joy, and that is best for me.

"Heaven never appeared more desirable—I have loss of the holy men lying on the ground, filled with joy, and that is best for me.

"Heaven never appeared more desirable—I have loss of the holy men lying on the ground, filled with joy, and that is best of the head that it wa ry rising sun. And here again, the martyr in this way philosophized according to his own sense, paying no regard to the tortures with which he was go or regard to the cortures with which he was go or regard to the corture with which he was go or regard to the corture with which he was go or regard to the corture with which he was go of the country of the control of the country of the control of the country o blood, he did not appear to be sensible of his pains. He was also a devoted man in other respects, and But the judge at a loss, was greatly perplexed in mind, thinking that the christians were collectively Such was the band and company that met with

about establishing a city somewhere in opposition Pamphilus, and were honored to encounter martyrand hostile to the Romans, and frequently inquired dom with him. The sacred and holy bodies of these mently tortured the young man with scourging, and to feed the wild beasts. But, as contrary to expect-

Wearied at last, and perceiving that it was all from the region called Monganæa, came to the other in vain to punish the men, and having fully satiated confessors as far as Cesarea, and were also asked the way from this to yonder mansions. We each exclusion extractions the men, and having fully satiated confessors as far as Cesarea, and were also asked the pect to find a welcome resting place. How sweet his associates. But as he had learned that they confessed the truth, and were brought before Firmithe earnest. Only a little while, and we shall be lianus. He, as usual, without delay, after many there tie, Rom. ii. 28, where he draws the distinction be-tween the mere nominal and the real Jew. voured by the beasts.

THE CHRISTIAN SECRETARY,

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION.

PRINTED BY PHILEMON CANFIELD,

Ten Rods South of the State House.

Print State House. in the confession of religion under torture, and also asked them whether they were yet disposed to obey, and yet receive only the same answer, the last confession of every one in martyrdom, he inflicted upon them the same punishment with the former. These things done, a young man, who had belonged to the family of Pamphilius, as one who had whether with and enjoyed the excellent education and instruction of such a man, as soon as he learned the sentence passed upon his master, cried out from the sentence passed upon his master, cried out from the midst of the people, requesting that the body at least midst of the people, requesting that the body at least in the cause of religion, and after being cast to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list bears like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people, requesting that the body at least like the former, was the last to close the list of the people at lack of the p Instruction of such a man, as soon as he learned the sentence passed upon his master, cried out from the Allsubscriptions are understood to be made for one year, at the option of the Publisher, unless notice is given, and attractages paid.

All letters on subjects connected with the paper, should be really sentence on subjects connected with the paper, should be really sentence on subjects connected with the paper, should be really sentence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the providence of God overtook the wicked governable of the cause of religion, and after being cast to the beasts like the former, was the last to close the list of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the martyrs that wrestled for the faith at Cesable of the cause of religion, and after being cast to the cause of religion,

Christian. On this, as if he were wounded by a ors themselves, together with the tyrants. For the dart, swelling with rage, he orders the tormentors to exercise all their force against him. When he saw him refuse to sacrifice according to his orders, he commanded that they should scrape and mutilate him, not as the flesh of a human being, but as stones and wood, or any other lifeless object, to the stones and wood, or any other lifeless object, to the stones and the impost parts and recessors of the same Firmilianus that raged with such violence against the martyrs of Christ, after receiving with the others the most signal punishment inflicted on him, at length ended his life by the sword. And such, then, were the martyrdoms endured at Cestones and wood, or any other lifeless object, to the sarea, during the whole period of the persecution.

trials of the confessor, by his patient endurance of pit, to an infinitely exalted station. If sons, then When brought before the tyrant, they declared the scourge, and after his renunciation of military heirs, -heirs of God and joint heirs with Christ .-

The following letter to a brother and sister, dated at New Haven, Nov. 11th, 1827, presents a lovely

"I doubt not you now and then mention my name, as you converse around your fireside. Gladly would I interchange words with you, and tell you how happy I am. Surely I am blessed of God-you know my late trial—the sweetness resulting is

brightened, with longing of soul for the work. Often, in your hearing, have I hailed the coming day. God, as belonging to those who are the real Jews* been treated with more regard by Firmilianus than The issue of my late bleeding may determine my but also in their proper names.

When Firmilianus had heard some name like this of the martyr, and yet did not understand the force or import of the name, he next asked him what was his country. He gave an answer allied to the was his country. He gave an answer allied to the censed him yet more than the former, and was considered and some partyrdom as our Say-

city of the pious only, for none but these were admit-ted to it; but that it lay to the very east, and the ve-loud voice, who had honored him with a myrtyrdom wy anticipated home with Christ, whom having not seen, I love-but I would willingly live and labor seen, I love—but I would willingly live and labor yet for three-score years and ten, nor count the time long; for I have longed—longed to enter heaven, such effects, and it becomes Stephanus to inquire if join,—for all profess to gray? And if it is a fact surrounded; but as if he were without flesh and eminent for the sincerity and soundness of his faith. after having under God, been the means of sending they have no influence in his case. multitudes thither.

speak the word, his servant should be healed. This, however, may not be best; surely, then, you and I should willingly say, "The Lord reigneth."

O yes-and my active spirit, which now clings to But when the cruelty exercised against these was lesus, would be adoring, active and wondering, noised abroad among all, Adrianus, and Eubulus, among the spirits of the just made perfect.

" Dear, dear brother and sister, it is but a little

JAMES."

The following letter, also, breathes so much of

Difference in the frame of mind when engaged in social and secret prayer. In answer to the query of Stephanus.

I take it for granted that Stephanus means to say, that at the same time when it was common for him to find great liberty and zeal in public prayer, it was usual for him to be lifeless, barren, and uncomfortable in private; otherwise there would be no dif-ficulty in the case. That such a a state of mind should excite a jealousy of himself is not surprising. Stephanus inquires after its cause and cure.

stead of his proper name, he heard nim repeat some day, on which, as is probable, the might beyond description.

The property worthy of the man, and presented to him and to other worthy of the man, and the worthy of the man and to other worthy of t beyond description.

"You know, that leaving business, I commenced preparation to preach the gospel. My prospect of preparation to preach the gospel. My prospect of the presence of vanity that prompts you to wish there not a spice of vanity that prompts you to wish being once alluded to. And though we have no entering the ministry, as the time approached, has to appear to advantage when in company with your commands upon the subject, may not these examples fellow men; an emulation that stimulates invention, and which, by a kind of intellectual friction, like that of the wheels of a machine, warms your does it not seem most appropriate that we adont a my dear brother and sister, it is sweet to he passive in the hand of God, and know no will but his. To zeal? Such has not unfrequently been the case Jacob, than to recline at our ease upon our seats

> science only have been witness? Private prayer is the season for such things to come to remembrance, rather than in the exercise of public duties. Hence it may be that your face shall be covered with shame, and your soul be struck as by the darts of should be few," and those in the sincerity and eardeath when in private; while in your more public known to the company, will not be voticed; in the latter, the conversation can turn upon nothing else. As to the cure, that is certainly a very improper

"The cup which hath been put into my hands I would drink; yet my heart's prayer has been, "If it be possible, let this cup pass."

"I have felt this evening, that if God would but the little prayer, attended with close examination and humiliation before God; this will render public the prayer, attended with close examination and humiliation before God; this will render public the proposes—declining to engage in public prayer. Let him rather betake himself to private prayer, attended with close examination and humiliation before God; this will render public prayer. humiliation before God; this will render public prayer more easy. If Stephanus had offended his father, as supposed above, and if, after a little free conversation with him in public company, he should feel dejected and sullen, and should be ready to reyou, stiffened in death—to view this 'mud-walled cottage,' already shaken and tottering—fallen to the ground—is sweet; for should I not sleep sweetly? alone, would this be lovely?

Let him rather reflect and ask, Is there not a

in public, or desist, his soul will be exposed to the most imminent danger .- Monthly Tract.

From the Christian Watchman.

DECORATIONS OF MEETING-HOUSES.

"The renewal of my old attack of rheumatism has been a little painful to the body; but O, the unspeakable and full glory that has come along with it. The cup is sweet, sweet beyond expression. Believe me when I say it, I think it worth worlds—nay, worlds weigh nothing to it; for worlds without Christ, would be nothing worth. With the pain, I have Christ.

"I think I can alout the language of some and I."

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From Easebins Church History.
BOOK VI. CHAPTER XI.

Pamphilus and others.

The time is now come to relate, alsa, that great each calculated spectacle exhibited by these who in marrydom, were associated with Pamphilus a man thrite dear to me. These were twelve who were distinguished by a prophetic and apostolic, whether by a renumeration of the degrity of precision, and who excelled in every virtue through his whole digit of prophic depertment and self-default. But his since the extended above the rest of us, by his great kindness and laterity to seemable, his distribution is the course of one with had indead the first were yet lingering on the way as the first of the dusty of another of less over me has been love that relatives, and all that approached him his body covered with the course of one with had indead the course of one with had indead to seemable, hy his great kindness and laterity to seemable, his decreased as the laterity of the seedal seemable and advancing on his way to death. Truly filled with the course of one with his did every seed on the mark of finish, and whilst two proposed to seemable, hy his great kindness and laterity to seemable, his cono a more full account, we have already given in a separate work on the life, consisting of three books—are not in the constraint of the series of the late of the la

In regard to the attitude in prayer. In this there is of late an innovation on old customs, whether right or wrong. It is not long since it would have been considered a mark of decided prayerlessness for a person to occupy a sitting posture during the exercise; but now, the custom seems to be very prevalent. True prayer, we know, proceeds from the heart, and God looketh there, and not at the outward appearance. But yet we are aware of the influence of attitude upon ourselves. And probably Christians generally obtain nearer access to the throne of grace when wrestling with God upon their bended knees, where no eye but God's can see them, than in any other posture. This is an attitude of serve to show us the mind of the Spirit. And acdoes it not seem most appropriate that we adopt a reverential attitude in approaching the great Hearwhile prayer is made. Where there is physical inability, of course that is sufficient excuse; but with the generality of people can it be said that bodily weariness makes it necessary? Is it not laziness? And are we not by this means inducing a spirit of languor and heartlessness into this most solemn exercise? And would it not be better that "our words exercises, not considering yourself as called upon to confess private sins, you may think but little about that we could not stand up before the Lord, or kneel nestness of our souls; than that there should be mulbefore the Lord our Maker.

Although in meetings particularly for prayer, that ought to be the main object, yet would not such a meeting be calculated to be more beneficial, if interspersed with praise and exhortation, than even by a constant succession of prayers; not that I mean to imply that this is usually adopted. It is, however, frequently the case, that a number are called upon to lead in succession, and then all sit but those who I do not presume that this is the case with Stepha- lead. It would be thought improper for the one that that it is wearisome to stand during a succession of prayers, is it not likely there may be also the want of the fervency of spirit, which it is desirable should be kept in exercise, as the mind sympathises with the body; and which by a change of both the exercise and posture, by interspersing the prayers with hymns of praise or appropriate exhortations, might be increased and enlivened? Querist.

A committee of the Portsmouth Association, have

The friends of education at Hampton Falls have cause? Let him resolve on this wise, I will arise and go to my Father in secret, and will say, "Father, I have singled a grained agreement that and go to my Father in secret, and will say, "Father, I have singled agreement the secret and give it to the Association: provided they will be a grained agreement the secret and sak, is there not a generously offered to erect a large, commodious edifice in every way suitable for the purpose, and give it to the Association: and go to my Father in secret, and will say, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Let most eligible and delightful locations in all the eastern part of New Hampshire.

The committee have an adjourned meeting on the first day of January next .- N. H. Bap. Reg.

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Lehigh and ERTS.

BIBLE ANECDOTES.

From Malan's "Gospel Seeds," just published. I travelled by the coach with an officer, a young lady, and a middle aged man. The latter sat in a corner, and appeared to be an invalid, having his head covered with flannel.

My mind was seriously disposed, and I earnestly wished that the conversation would at least become beneficial, and put an end to the foolish and frivolous discourse (which was sometimes even profane) between the officer and the young lady.

But, as it continued, and the invalid was silent, determined to read, and opening the Testament, (of which I had several copies, which I hoped to distri-bute during my journey,) I separated myself from these worldlings, to listen to the voice of Him who speaks to us from the Father.

I occupied myself with reading all day: more than once I was tempted to speak, in order to refute untruths, to which I was sometimes obliged to give ear; but I checked the ardor of my zeal, fearful lest these pearls should be trodden under foot by those who held them in contempt, and I secretly implored of God that I might be enabled to keep silence, until he should dispose the minds of my companions to listen to the words of the Saviour.

At length the opportunity arrived. The officer left us early the next morning, and we had just set out again, when the invalid, in a very mild tone, asked

permitted the invalid to express this desire, till after the departure of the open blasphemer, I read the

At first, the invalid did not comprehend it; but the explanation which our Saviour gives of it, made it perfectly clear to him; his questions, and

cious book, whose value I already begin to appreciate."

It was thus that this man left me; he had deeply interested me, not only by the gentleness of his manners, but especially by the humility with which he listened to the precepts of the Bible. Ought I not and was blessed to bring forth fruit an hundred fold according to the grace of Him who alone giveth the

One night, some time after this pleasing meeting, and walked with the postilion, who was also on foot. He was an elderly man of prepossessing appearance. It was a beautiful night. The dark sky was brilliantly overspread with stars, not a cloud was to be seen, and a sweet light breeze wafted the odors of the fir trees. "What a delightful night," said the postillion to me. "It exhibits the glory of the Almighty," replied I, "'The firmament showeth forth his handy work.'" "Yes," resumed he, "these stars are exceedingly brilliant; they say they are other worlds, and other suns." "God," replied I, they say they are other worlds, and other suns." "God," replied I, the house of God, (the house has been full to over-"created them from the beginning. He 'bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth.'

I was silent for a short time, and then added, "We cannot say that our way is hid from the Lord, and that he careth not for us." These words were the prelude to a conversation which occupied us till we had gained the summit of the hill. The postillion told me that his father generally read the Bible every evening to his family; but that he (the postillion) did not possess the sacred volume, and that it was rarely found in the possession of the poor of this country. I gave him the last copy I had; he took it from me, and kissing my hand, promised to read it to his children whenever it was in his power. "He that feeds the ravens," sent heavenly bread, even his word of truth, to the poor and humble family of this simple peasant.

This blessing was but the forerunner of others. A short time afterwards, during my absence, two merchants came to my house; they had been detained on the mountain for some hours, owing to an accident having happened to their carriage, and they had employed their time with very great pleasure while there in reading a book, which they had found on their postillion's table, and having made the requisite inquiries as to the name and residence of the donor, they said they had taken the liberty to beg one for themselves; and hoped it was in my power to grant their request. It was immediately complied with, and they left me quite happy.

The following year these gentlemen called upon

me; during the course of a very agreeable conversation, they informed me, that during their travels, they had just met one of their friends, to whom I had given a Bible, and that they had come twenty eagues out of their way, to procure this valuable

I gave them one, and told them the towns and societies where they could easily procure the Bible, and I entreated them to distribute it in the different countries through which they were going to pass; which they expressed themselves extremely willing

It has thus been the will of God, that this little fountain has become a stream, and perhaps a river. The gospel given to the postillion, near a village, for his own humble cottage, was, in the hand of the Lord, the beginning of a work which is perhaps operating in the hearts of many families, by the Holy Spirit, making them joyful; they may never learn here what was the first impulse which influenced them; but when they shall know even as they are known, they will ascribe glory and praise to the sovereignty of Him whose wisdom is manifold and known by the church.

About the same time I had a striking example of the power of the Bible on the mind of an unbeliever, who was a determined opposer of the truth.

At the house of a nobleman, where a large party was assembled, I conversed with a captain in the navy, and a surgeon; the conversation was extremely painful to me, as they argued and cavilled angri-ly: I answered them from the Bible which I held in

should declare to them what it really is, because I am aware that your antagonists are not convinced of the divinity of that book." "What! my Lord," replied I, " if I were to draw the captain's sword, and wound him therewith, would it be requisite to make him sensible that he was wounded, that this gentleman (the surgeon) should testify; 1st. That the sword is of good steel; 2d, That the blade has a keen edge; 3d, That the muscles and veins being cut, this gentleman is obliged to feel? Is not the proof of a sword being a sword, demonstrated by its point and edge? And think you that the everlasting God who has spoken this word, which he declares to be sharper than any two-edged sword, has not given to it a sufficient efficacy to strike and penetrate the conscience of one of its creatures! a man! a sinner? No, gentlemen," continued I firmly; (several of the rest of the company were now around us, and listened with apparent interest;) no, I do not believe that not enlighten the understanding of a mortal, until

is united thereto," captain appeared agitated; after some minutes had concern were apparent among the people. me what book it was which so closely engrossed my clapsed, he returned to us, and said to me with visi- power of the Highest seemed indeed to overshadow attention? "It is the gospel of our Lord Jesus christ," I answered. He appeared surprised, and quickly replied, "the gospel! really How long have I wished to know it! . . . would you read me a little of it!"

Live delighted with this received and secretary and ware read me a little of it!"

Live delighted with this received and secretary and ware read on the receiver of the security which you now possess are the results of the security which you now possess are the results of the principles which you hold?" "Sir," replied I, affectionately, "whenever I expose myself to the jects of this revival has not yet been ascertained.—

More than thirty have been baptized, and we are greatly proportional to us, and said to me with vision to me therefrom. In like manner, whenever I read or me- greatly encouraged in regard to many others with I was delighted with this request, and reflecting therefrom. In like manner, whenever I read or me-on the wisdom of our gracious God, who had not ditate on the word of truth and life, I experience the same effect in my soul, because it is impossible to contemplate by faith, Jesus the Son of the Father, above, that the good cause of Temperance meets from and beams in Him.

"Upon my honor!" exclaimed the captain, "I beseveral observations which he made in reply to me, gin to believe that you are in the right. I never so evinced that he listened with attention to the truths earnestly desired, as I now do, to know that happiness which you possess. Indeed, sir, I deem you the The conversation continued without interruption happiest of men, and I would give the half of my 1833. till noon, when we arrived at the town where the fortune to think as you do." I smiled, and replied, invalid intended to remain. I took leave of him with "your honor is only that of a poor sinner, make it much sorrow. He expressed much regret that he not then your stay; as to the happiness which I poscould no longer profit by the instruction that I might have been able to give him; "but," added he with er to you than he has done to me." "What then ed. Yesterday I baptised eight. Thirty-six more great seriousness, "I shall lose no time in procuring this book, which, I am persuaded, had developed to tone of vexation. "You must lend a willing ear, is appointed for their baptism. Many more cherish should have been confined, in order to have had his me that truth which for many years I have earnestly sought, and with which I longed to be made actual actua quainted." As he said this, he sighed, and his countenance fully indicated that the feelings of his heart were in accordance with the expressions of his lips. I begged him to accept the volume which I held in host, "that the means are easy, and the doctrine my hand; he received it with the most lively grati-tude, and thus addressed me: "I am extremely ill, "And do you not now believe," said I to him in a and know not how long I may be a dweller on earth; but, let me assure you, that my dearest and sole occupation will be daily to read and study this pre-

I am ignorant in what measure my auditors realbrought home to the heart of one, to whom every ar- own expense, there being no Baptist church yet or- my friend, who shows me my faults," and I will not gument, and every evidence that human reason ganized in the place. It is a neat and commodious write a word that seems unnecessary for the illuslistened to the precepts of the Bible. Ought I not to hope that the Lord himself had prepared this of this man was undoubtedly moved by the voice of the tration and establishment of truth, or any thing that to hope that the Lord himself had prepared this of this man was undoubtedly moved by the voice of the tration and establishment of truth, or any thing that to hope that the Lord himself had prepared this of the more definition. The meeting continued until Tuesday night, shall give unnecessary pain. ground, and that the seed of the word fell thereon, the Almighty, speaking in His word, and this logi- and was sustained principally by the labors of Elcian, who doubtless had often endeavored by the ders Bennett, Bryant, and Clark, much to the edifisubtlety of logic to argue against others, found himcation and instruction of the saints, and we have cian, who doubtless had often endeavored by the ders Bennett, Bryant, and Clark, much to the edifitent Saviour, who destroys the wisdom of the wise, salvation to some who were before in the way to ru- Undoubtedly. Does exclusion from the church as we ascended a very steep mountain, I alighted, and by the preaching of the gospel makes foolish the in. Four were baptised during the meeting and wisdom of the world.

From the Religious Intelligencer. REVIVAL IN ANDOVER, MASS.

the house of God, (the house has been full to overflowing at times,) O, how did they feel their unpreparedness. Truly, there were groanings that could not be uttered. But the strong crying and tears of that house brought down the blessing. The first sermon seemed to fall like seed in a good ground. So did the second-so did the third. Every discourse has seemed to tell on the interest of the Saviour's cause here. For the three first days the Law in all its terrors was arrayed before the sinner, and then we began to hear from the pulpit the melting strains of Calvary, "Come ye weary heavy laden; and O! how have sinners been constrained to come. On Thursday those who were affected retired to the vestry, and on Friday those who had hoped in the present year. The brethren there have enjoyed the pardoning mercy of a Saviour. The room was a glorious time. On Lord's day elders Hubbard,

we have exercises now every evening. On that day, so much interest had been excited, and every Carson, is on "Christian love," and contains excel-'what shall I do to be saved?' that it was thought best not to dismiss the meeting without calling for a public decision, that those who had come to the determination to serve Christ, might now openly themselves formerly on the side of sin and Satan .-I know not how many rose-it was while we were at prayer; but the day previous a meeting was held, where those who had indulged hope (though tremblingly perhaps, some of them) during the meeting here, came, and it was said 130 were present; and the number has much increased since, and is still increasing, we hope. But we have thought or inquired little about numbers. This we know, God is here, and were you to be here and look on the people, you would think he was saying, "Be still and know that I am God—I will be exalted among the heathen, I will be exalted in the earth." Such a benevolence in their own vicinity."—American Tr. great evil when applied to another disorderly memsolemnity I have never had come over me as during the past week. As often as the vast assembly has dispersed, each by himself would course his way silently towards his home; Christians praying and sinners meditating on their guilt and doom. Towards the close of the week, the house during the wards the close of the week, the house during the Tract Society, Philadelphia.

Tract Society, Philadelphia.

The doctrine of immediate repentance has been ressed home during each day of the meeting, and this by the blessing of God in answer to the prayers of Christians, has wrought wonders. Never, no, never, when far hence among the Gentiles 'though lions roar and tempests blow, and rocks and dangers fill the way,' shall I forget that God hears prayer. Christians have been taught to pray morning, noon, and night, in the house and by the way, waking and sleeping, so that their motto has been, 'Praying always with all prayer and supplication, and watching thereunto with all perseverance,' and this has brought down the blessing.

Removal.—Rev. J. Dowling, lately the pastor of the Baptist church in Catskill, has accepted a unanimous call from the Baptist church in Newport, R. I. formerly supplied by Rev. J. O. Choules.—N.

Your brother in Gospel bonds,

Your brother in Gospel bonds, my hand. Our host having listened to us for some time, said, "It appears to me necessary, before answering these gentlemen from the Bible, that you Y. Bap. Rep.

REVIVALS IN SOUTH CAROLINA. James Thomas writes in the Pec Dee Gazette as

At the last session of the Moriah Association, conmiddle of last month, which meeting was protracted to six days, and was uncommonly large; the business of the Association was transacted in union, peace and love; unusual solemnity rested on all the

people; the meeting was of great interest; ten or fifteen persons were received on relation of their experience, ten were baptized, and others are still waiting to follow the Lord.

At Taxhaw meeting-house, in Lancaster district

where a meeting was continued for three days, had the pleasure of hearing the Christian experience of 12 in the presence of a large assembly. Much good has been done; the work is going on-others have since been added by baptism; a new church the truths contained in this holy volume require, that will probably soon be raised at this place. Here sin to be recognised as such, man must affix the seal of hath indeed abounded, but grace doth now much his approbation, or that the true and living light can- more abound. The ministers had to force themselves away to attend a protracted meeting at the the fetid and vacillating flame of the lamp of reason Elizabeth church, in this (Chesterfield) District, about eight miles above the Court House. This Upon this, the captain withdrew to the recess of meeting was continued for seven days. Elders the window; whilst I answered several questions Kirven, J. Culpepper, Dossey, Mason, Gulledge, concerning faith, and its consequent peace. The and Brazington attended. Unusual solemnity and

whom we have conversed. and the brightness of His glory, without having a deep sense of the vivifying light which emanates deep sense of the vivifying light which emanates increasing interest, and are encouraged accord-

From the Maine Bap. Telegraph. Extract of a letter dated Newcastle, Dec. 14,

ed. Yesterday I baptised eight. Thirty-six more that formed the subject of my former communicais appointed for their baptism. Many more cherish a hope, and the work is progressing.

From the Bap. Weekly Journal. Extract of a Letter to the Editor.

Piqua, Ohio, Dec. 4, 1833.

Bro. Stevens,-The new meeting house lately erected in the vil-Bryant, of Middletown.

believed; but I have always felt persuaded, that This house is a frame, 40 by 50 feet, crected by a the testimony of God was on that day powerfully generous individual of this town, entirely at his 'A Brother' must adhere to his own adage, "He is a supposition. I do not notice that such are oftener self vanquished before the wisdom of the Omnipo- reason to believe it has already proved a means of rending." Did he mean exclusion from the church?

> days to us in Troy. aid of my dear brethren mentioned above, especially approves, call it "withdrawing," and when speaking that of brother Bennett. I believe his influence in of his own, which he disapproves, call it "cutting

Yours, in haste, J. L. MOORE.

Salt River Association, (Mo.)-The tenth and nual meeting of this association was held at Mount Pleasant, Pike co. Mo. on the 4th, 5th, 6th, and 7th, days of Oct. 1833. Eld. C. Gentry preached the introductory sermon, from Rom. x. 4. Wm. Biggs was chosen Moderator, and Wm. H. Holmes, Clerk. The present number of Churches is 22. Baptized the last year 296; received by letter, 193; by relation, 5; restored, 3; dismissed by letter, 81; excommunicated, 13; deceased, 15; total present, 874 .-Increase in the churches during the preceeding year, 386. Where is the association that has exceeded this? We have not noticed it any where them saying, "The place is too strait for me, give place that I may dwell," and ever since, those very to learn from the minutes, that elder vardeman failed to preach, on account of indispositioned The meeting closed nominally on Saturday, but for admission, and were received as members of the lent practical remarks .- Cross and Banner.

SECOND SABBATH IN JANUARY.

The attention of Ministers of the Gospel, and all show that they were on his side, as they had shown the friends of the Tract cause and of Zion, is especially invited to the object of the following resolution, unanimously adopted by the Executive Committee of the American Tract Society; viz.

"Resolved, That the several Pastors of churches throughout the United States, who may concur in these views, be respectfully requested, on the second Sabbath in January, 1834, to deliver a public discourse on the obligations of Christians to labor for the salvation of men, and the advantages of connecting their labors with Tract distribution; and at the same time to adopt such means as they may judge cion, that he designed to represent what in the deabest adapted to give efficiency to this department of con's case was charged on them as a duty, as a

Magazine. As an encouragement to enter fully on this work of faith, we subjoin the following letter from Illinois to the church, as I fully exhibited in my former com-

Bluffdale, Ill. Oct. 9, 1833. have occasionally read items of your progress, but have no information of the final result. I do hope that the Tract cause has found favor in the sight of our southern friends. Most earnestly and most fervently do I pray that your means may be enlarged. No branch of our efforts is more efficient. I will give you an example in point. Last spring, Mr. P. and I gave away many tracts at a meeting in Bond. Several have dated their conversion from those tracts. A little church was formed there in May, which has increased to 55 members. Many other churches have greatly increased this season. We are

JOHN RUSSELL.

MINUTES WANTED.

Society, Philadelphia, advertises for the Minutes of difficulty was that a bass viol was used in the che the Baptist Associations—out of three hundred as- of singers. He had not much doubt that the thun rened in Lancaster District, in this state, about the sociations, he has received, as yet, only about sixty derbolts of heaven would be hurled on the church of the Minutes for the present year.

list without them.

Supply of the World with Bibles .- We undertand that an aged gentleman, of moderate income, n Washington County, N. Y., has offered to the American Bible Society, the sum of seventy dollars a year towards supplying the whole world with the Scriptures, should the Society undertake this work within some definite period, twenty years or more. N. Y. Observer.

It is cheering to the friends of the Bible, to see those who pessess the means, pouring forth their treasure for the spread of the life-giving Oracles.

For the Christian Secretary.

Mr. Editor,-I noticed in the Secretary of the 21st Dec. some his grave alone, weeping over the sins of the remarks from "A Brother," which purported to be a church!" reply to "Windham County." I think him rather unortunate, in his heading of the piece, as some threefourths of it might more appropriately have been ration, nor any other method by which he would try headed, "Reply to those who approve of a (otherwise to convince either the deacon or the church. My than for medicine) Rum-selling Deacon." His remarks, if intended as a reply to me should not have communication, begins after he has gotten through been chiefly to show that rum-selling is an evil his remonstrance, and has failed to convince the which W. C. in his former piece so constantly admitted, but whether he had a right to break from very point to which he should have confined himself, the church if they thought proper to retain the deacon. But his closing remarks will bear his heading, though, stating what he would do, in the remaining quarter of a column allowed no room to reply to me, and scarcely any to assign reasons for what he would do.

I certainly have no cause to complain of the spirit in which he appears to write; but I think I have of the errors which he has meekly approved, and the spirit which such errors would indicate. It is always pondent has placed it over against excommunication painful for me not to be able to reciprocate any ap-Dear Sir,—
Through your excellent paper, I would say to the Christian public, God is pouring out his spirit in this christian public, God is pouring out his spirit in this any reader doubt that we are disagreed on the point any reader doubt that we are disagreed on the point any reader doubt that we are disagreed on the point any reader doubt that we are disagreed on the point any reader doubt that we are disagreed on the point any reader doubt that we are disagreed on the point any reader doubt that we are disagreed on the point and the subject of my former communication. should have been confined, in order to have had his article correspond with his heading? viz. that in the crisis, in the extremity of the collision between but if separated from the tainted mass, it leaves himself and the church, where he would have broken away from the church, I should have bowed to her right of government, or taken a letter to another church. The arguments for my preferring this course, may be found in my former communication, and have not yet been met. In his closing remarks, however, he has replied. Let us examine them-

Every 'Brother' and minister will take his stand below the level of the apostles. Yet our Saviour said to them, "ye know not what manner of spirit of God, or preferred being a door-keeper there, to ye are of." If so, we are all liable to be deceived. other places. And facts but too well accord to such shall give unnecessary pain.

What did 'a Brother' mean by the culting and

mean to withdraw fellowship from a member? No several others are expecting to come forward soon. O that this meeting may be the beginning of good exclusion, and withdrawing, are all synonymous and convertible terms in his view, why does he, I cannot but express my gratitude to God, for the when speaking of the deacon's exclusion, which he this section will prove most salutary. May the Lord reward him for his labors of love.

Yours in hosts. did he not say, You are commanded in the name of the Lord Jesus Christ, to "cut and rend" from every brother that walketh disorderly? And when speaking of the evil of excluding himself, say, "If there must be a separation, let the church do the with-drink, that puttest thy bottle to him, and makest drawing?" Obviously because that would not have him drunken also."-Hab. ii. 15. Now if to the sin made a convenient impression. It would have made of giving liquor, is added robbery, by taking money an impression (on a weak mind) that it would have in return for that which is a thousand times worse been a dreadful thing to cut and rend, in the case than nothing, how stands the wo then? Is not this of the deacon, and vice versa in his own! Did it like the harlot that first intoxicates, and then robs not moreover occur to him, that if "separation," as the pocket? t; as though he had not done it! Now I say with him, (but aside from his discrepancies) let the church do it, if it must be done; no brother has a right to. It is no escape for 'a Brother' to say, the deacon was a real disorderly member, but I should not be, in the supposed case. He should never forget that the church must ever follow their own judgment, and not an individual's, if it would not prostrate church government. Is it not the almost invariable practice of such as fall under church censure, to represent the withdrawal of church fellowship as cutting and rending," by which the appeal is made the Bible as the retailer?" to, and too often prevails over, weak, well-meaning brethren, or such as are more under the influence of a morbid sensibility, than sound judgment and scriptural authority. Of all persons to throw blocks before the wheels of church government, those exceed, who are so afraid of doing wrong, that they dare not do right. They are peaceable in a calm, but will be sure to check both the helmsman and pilot in a get drunk?" gale. Or like a timorous woman in a carriage, peaceable where there are no difficulties; but sure, on the slightest approach of danger, to seize on one or both the reins.

> Now it belongs to 'a Brother' to render satisfactory reasons for employing the different appellations above mentioned, or he may be liable to the suspiber. If the deacon's crime ruins men, his ruins the church. The deacon's offence prostrates the government of men; his prostrates the government of

God requires those who worship him, to worship in spirit and in truth. Yet many talk as if it was Dear Brother Allen, -During your absence, I no great matter about the truth, so they do but worship in spirit; or in other words, if they are but of course that all opposition of the church to their errors, is persecution. No persons have caused of his." Rom. viii. 9. errors, is persecution. No persons have caused greater troubles to churches, than those who are conscientiously wrong. If a member becomes a drunkard, he is cut off, and that ends it. But another may require a church to bow to his opinion, or he will break from them, and thus set an example, which, if followed, would break up every church on earth; and if he will but say he is conscientious, then the church becomes a persecutor, and the disorderly member will go and (if he can) weep over

> I received an account of a man who was thus conscientious in breaking from a church, and would probably have died in his error, but for his servant Pompey, who, unconsciously and with artless sim-

plicity, developed the fact to his master, that h Rev. Ira M. Allen, agent of the Baptist Tract knew not what manner of spirit he was of. H. and of course separated himself. He howeve We hope he will be immediately supplied, as it will be impossible for him to make out his association will be forgotten. When, however, the violation will be forgotten. was there, he would instantly take his hat and re tire, amidst the smiles and frowns of the congregation. On one of these occasions, he had not been home but a few moments, when lo! who should come into his house, but Pompey, right from the same house of worship, with his countenance darker, if possible, than before he went. "What is the mat-

ter, Pompey?" said his master. "Oh! matter enough; I could'nt stay there, massa." "Why?" said his master. "Oh! my conscience would'nt let me." "Conscience!" said the master, "I don't believe you know what your conscience is, Pompey: "O yes I do, massa." "What is it?" said his mas ter. "O!" said Pompey, "it is (pointing his finger at his heart) it is a little thing here says, I won't stay!" Had it not been for Pompey's helping him to discover what manner of spirit he was of, he pro-bably, like 'a Brother,' would have "gone down to

I see no need of remark on your correspondent's going back to the first principles of church confede business, my whole business, in this and the former if he meant to reply to W. C.

Again, 'a Brother' thinks he should prefer excommunication, to removing his relation by letter to a distance! Now I believe it is not a very uncommon thing for a person to meet with a church in public worship for years, and still hold particular connexion with a church in a neighboring town.

And yet 1 never heard any suppose it a horrid thing.

I use the strong phrase horrid, because your corres-He says he prefers excommunication; i.e. he would rather see the "cutting and rending" going on first by himself in fact, and then by the church in form, than do what many excellent christians do it nearly all our towns; viz. attend meetings in ore town, and hold church relation in another! Besides has his separation left the church over whose sins he is weeping, any better, since he is too holy to go with them, and has separated himself? "Salt is good," without its preservative. He may reply, "Theu shalt not go with a multitude to do evil;" but he may find a greater multitude in the world, and quite as much evil. Besides, it is no violation of charity, to suppose that to other who would prefer excommunication to a reasonable of his relation to some other of the thousands of churches among us, underrates his religious privileges. It is to be feared he never, like David, longed and panted after the house at the house of God than others, even when their difficulties are adjusted. It is to be feared that the same independent, insubordinate spirit that may be the chief source of their troubles, is closely associated with that false independence and liberty that leads

WINDHAM COUNTY.

For the Secretary.

Some queries in the last Secretary are rather surprising at this late day, with regard to selling ardent spirits. Unless conscience has ceased to do its office. we should apprehend that some of these questions

I would barely beg a place in your paper for a ten brief answers.

1. "In what part of the Bible are the prohibitions

he states, is cutting and rending, that he himself has 2. "Do these prohibitions relate to vending those begun it by withdrawing? And strange as it may seem, he says, if it must be done, let the church do the sale of them for medicines, the healing of the sale of them for medicines, the healing of

wounds, and the mechanic arts?" Ans. When an insane man calls for arsenic, every vender who has any relics of conscience left, would refuse him, but if a man in his right mind should call for arsenic to kill rats, his conscience would not chide for the sale. So if any man calls for ardent spirits with a view of drinking it, he is beside himself thus far at least, because it has been satisfacterily proved to be a poison; but if he purchases for the arts, his conscience will not chide for the sale.

3. "Is the wholesale dealer equally obnoxious to Ans. If there is a wo to him that puts a bottle to his neighbor, can the wo be less to him that puts a

hogshead? "I trow not." 4. " As the Scriptures inveigh against the improper use of "wine wherein is excess," do they not justify the exclusion of the deacon for selling wine, as well as for selling other liquors on which they may

Ans. Yes, provided he has reason to believe the purchaser will make an improper use of it.

5. "As it is usual for the excluded member to be informed what Divine rule he has broken, what passages of scripture would be most appropriate for the Clerk to quote, when informing a member that he has been excluded for persisting in selling ardent

spirit?" Ans. The clerk should refer him to Heb. xii. 16, and say, the church have ascertained that your character is so much like that of Esau, that for a little gain you are willing to sell your birthright. Not only so, but you evidently value temporal gain higher than the welfare of the church, and the eternal interest of your fellow men; for 'no drunkard hath eternal life abiding in him;' and you are furnishing that which goes to make even the otherwise temperate man a drunkard, and thus lose his soul. The church therefore conceive that you are actuated by a spirit unlike that of Christ, and his word has

6. "As 'gluttony' is often associated with drunk enness, why should not those grocers who vend articles which tend to promote this vice, be classed with the venders of ardent spirit?"

This hardly deserves a serious answer. When flour, butter, and sugar make men mad so as to butcher their wives and children, blow out their own brains, fire their own houses, and consume all together, as ardent spirits have done, it will then be

Mr. Editor, as you have been so liberal as to introduce such questions into your columns, I trust you will be equally liberal to introduce the above an swers, Yours &c.

ABICUS.

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For the Christian Secretary. HYMN FOR THE ANNIVERSARY OF A MECHANIC CHARITA-

BLE ASSOCIATION. Widow !- long estrang'd from gladness, In thy cell so lonely made,-When chill Penury's cloud of sadness Adds to grief a sterner shade,-See !- the searching eye hath found thee, Pitying hearts confess thy claim,-Bounteous spirits shed around thee Blessings in a Saviour's name.

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Orphan !- in despondence weeping, Crush'd by want and misery dire, Or on lowly pallet sleeping, Dreaming of thy buried sire,-Hands like his shall toil to rear thee, Stranger-arms be round thee cast, And a Father ever near thee, Fit the shorn lamb to the blast.

Brethren !- by the precious token Which the sons of mercy wear,-By the vows we here have spoken, Grav'd in truth, and seal'd with prayer,-Penury's pathway we will brighten, Misery with compassion meet, And the heart of sorrow lighten, Till our own shall cease to beat.

L. H. S.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 4, 1834.

To the readers of the Christian Secretary .a happy new year, when the following beautiful and marks, was prevented from writing by the kindness of other figures are used only to assist the mind to ela correspondent, whose communication he inserts .-The appropriateness of the remarks, and not laziness on our part, induces us to adopt them as our own.

THE NEW YEAR.

The annual round of fleeting time is past, And dark December, with his gloomy train, Flies from the op'ning year, with fleeting haste, And in vacuity dissolves again. Before this communication will meet the eyes of

at its close and viewing the running sand whose rapid ebb will soon number it with the things that have been, it seems not amiss to reflect on the events it has accomplished. The commencement of the New Year is the season of hope, and consequently of buoyancy and gaiety; but let us temper our fond anticipations with the realities of the past. The year now closing, opened with the same bright fancies and agreeable expectations to thousands, who are now racked with anguish, sorrow and distress, and with whom the sun of hope has set without leaving a single ray. The reverses of fortune, the perfidy of mankind, and the hard unsympathising conduct of relatives and friends, bright anticipations of future prosperity and usefulness. In this short lapse of time, age "has laid down the burthen of its existence." Manhood has fallen in its vigor, and the elastic step of youth has been palsied by the touch of death. The tender ties of kindred, and the more delicate sympathies of mutual affection, have been sundered by the ruthless hand of time, and the outward trappings of woe, and the sorrow which pines in secret, are alike unheeded by the glittering throng.

This annual rest in the march of time furnishes a useful stopping-place to strike a balance with the past, and ascertain what we owe the human race. It is beneficial to call the attention from personal gratification, and those anticipations weich are purely selfish in their object, to reflect on the sufferings of the past and ascertain what amount of all this misery is justly chargeable to ourselves. He who pursues a course of conduct the least reprehensible, cannot but remember some instance of kindness unreciprocated, or sympathy disregarded, or some assumption of superiority, capable of producing poignant grief. And while we tender our kind wishes for a happy New Year, may we calmly reflect how much of that happiness can be caused by ourselves; and firmly resolve, as individuals that we will to the extent of our respective power, promote and rejoice in the object of our wishes, a hap-

The following article is inserted, because it is thought more applicable now than it was eleven years since, when it was written. We say more applicable, because of the more frequent public meetings in which ministers and others are displaying their talents in corus. cations of eloquence and flights of fancy, in favor of particular objects; and it is submitted to every candid reader, whother the most sickening and fulsome adulation is not often poured by one speaker in the very face of another who has preceded him. The papers; and is, if possible, more abhorrent than puffing have read Andrew B., and not Arnold B. flowery speeches, and extolling men's talents and performances. 'The Rev. - D. D. or A. M., as the case may be, addressed the threne of grace in an eloquent and appropriate prayer;' i.e. a einner, deserving the frowns of a holy God, confessed to that God, for himself and others equally guilty and helpless, that they were all in bad condition, and then begged for mercy, and told what was wanted, all in a very eloquent and appropriate manner! How it looks! How it sounds! act as becomes the gospel?

These plaudits are fulminated from the press, and or him who prayed; and happy indeed is it, if it bething but that 'humbleness of mind,' which is of itself disregarded.

so difficult to sustain, and without which we cannot

A new weekly religious paper is about to be published in ______, entitled the ______.
One copy is already published as a gratuitous specimen of the work. From the title of this paper we conclude it is intended to represent a portrait of what in the Editor's judgment, constitutes the christian character and doctrine. Accordingly we find in this first copy no favorite selections of bombast, un- pear in our next. der the name of eloquence, and no idolatrous flattery of the persons and talents of men. These are deformities in which true christianity cannot delight to appear.

It is no matter of surprise when men of this world, even sometimes when written essays or public orations seem to need praising, it may be considered an act of friendship for some person to uphold their credit by affixing to them a literary balloon. If a sublimities of the falls of Niagara, rendered more sublime to him by being associated with the grandeur of the hotel, he might perhaps perceive a dreadful sound in his ears, and feel the earth tremble beneath his feet. Almost prostrated by this sense of grandeur, his imagination might become inflated, and his eloquence might resemble the mist that rises from the gulph below. In all these cases, considering the fondness of the human mind to feed upon airy dreams, we learn to apologize for extravagance of thought and expression.

But on the subject of religion, a subject whose glory is its simplicity, no airy flight can be consistent or proper. It is altogether unnecessary to add weight to truth by figures of speech so strained as to become literally untrue. A christian should "speak forth the words of truth and soberness."— The holy scriptures furnish the most perfect exam-We were beginning to write an article, wishing them ple of eloquence, not because the inspired writers gloried in "excellency of speech," but because they contemplate a subject so important as not to require touching reflections upon the same subject fell under the assistance of "great swelling words of vanity." our eye, in that excellent paper, the New York Week. A simple statement of facts is calculated to fill the ly Messenger. The editor, it will be seen by his re. mind with admiration; comparisons, metaphors, and evate itself towards the subject.

the spirit of christianity to indulge in these airy strains in lavishing praises on our fellow men. HÉ who could have borne flattery without being corrupt-"We were about to indite an article by way of mortals, who abound in the evil of pride and self-weeks past, it would scarcely have formed a circum. Indicate a self-weeks past, it would scarcely have formed a circum. Indicate a self-weeks past, it would scarcely have formed a circum. Indicate a self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. Self-weeks past, it would scarcely have formed a circum. wishing all our patrons a happy new year! But our conceit, bear to be puffed up by one another without stance towards containing the whole. Nor can they brothers, in London, informed him that they often re- elated in his religious exercises, nor was he ever very correspondents have been so prolific on this subject injury? Olet those whose business it is to publish through the world the interests of religion, cease to that they have left us no room, and we cheerfully give deal in this infamous fame. The holy evangelists, destroy entirely the unity of arguments set forth in of the difficulty of obtaining freights for other ships, praise; leaving the works which he did to bear witness of him. But in how many instances at the present day is the minister of this humble Jesus you numerous readers, another year will have run the same time, perhaps this same great man has some where "down south," intimates, and with some altogether .- Mer. Journal. its course and joined the ages of the past. Standing gained no more souls to Christ than the man who plausibility, that the session may last during its whole reason of less brilliancy is left in obscurity. O when shall we arrive at the simplicity of babes!

Boston Association .- The Minutes of this Association are just received. The last session was at vent prayer for our rulers and legislators. Woburn, Sept. 18 and 19. Rev. Wm. Leverett, of Roxbury, delivered the introductory sermon, from Baptized, 233; Total, 4556. 30 Sabbath Schools and There was paid in for the different benevolent objects from Gen. xxviii. 17; the discourse was well adapted may have destroyed the happiness, and blasted the during the session, \$594 54. This is a body of church- from Gen. xxviii. 17; the discourse was well adapted to the occasion. Dedicating Prayer by Rev. John M. ministerial talent, and pecuniary strength, as almost any other association in the denomination. The diligently the Bible. The place of meeting next year is left to the appointment of a committee.

> excellent visitor, full of animation and instruction. passed at the last session of the General Assembly We sincerely recommend it to thousands who now know nothing of it. It is published in Philadelphia, companies would be more than are needed. by the Baptist General Tract Society, at 50 cents per-Eld. Wm. Palmer, Norwich, are agents for Connectiof residence to the agents, accompanied with fifty cts. in advance, and have this sweet little messenger. In so doing, you benefit yourselves, and promote the tract interest.

REVIVALS.

The Religious Narrator contains an account of a protracted meeting held at Westchester, Nov. 17th .happy. As the fruits of the meeting, 19 had been baptized, and 4 others received as candidates.

The forthcoming communication promised by W. C. at the bottom of his article sent us, we should not think him under any obligation to write; and believ. ing as we do, that it would rather engender strife than the public, and would affectionately suggest to him a which we should rejoice to have him communicate.

Corrections .- In the Secretary of Dec. 7, was inthe fixed subject of every day applause in religious We are now requested to state that the notice should

> In the Reply to " Windham County," in the Secre tary of Dec. 21, 3d page, 1st column, 9th line from top, for 'pure,' read 'purer.' So was the manuscript; the error was made by the compositor. It is needful to correct it, as it is not the language of Windham County, nor of the quotation made from him by

Nine Hundred Dollars too much .- In a resolution When will sinners saved by grace, learn to speak and of the Stonington Union Association, published last week, the sum proposed to be raised by each church, should have been One Hundred Dollars instead of find their way directly to the eyes of him who spoke, one thousand, as was misrepresented by annexing one er him who prayed; and happy indeed is it, if it becypher too many. This may teach us how great a ciety in May last, it was resolved by an extra effort, to raise the sum of Thirty Thousand Dollars, during the then ensuing year, for the purpose of enlarging the the then ensuing year, for the purpose of enlarging the the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the then ensuing year, for the purpose of enlarging the then ensuing year.

Heat produced by Friction .- A method has been in. the operations of the Society in the circulation of the buildings by Friction. The generators are cast iron third of the whole amount .- N. Y. Commercial Adv. plates of the form of mill stones, one of which is put in motion in the same way, and are said to effect the

Several communications are on hand which will ap-

The paper heretofore printed in this city, called the render the paper an interesting vehicle of informa- city.

A correspondent of the Journal of Commerce says pedantic traveller should attempt to describe the that the St. Simonians having failed of success in England, are coming to America to try their new doctrine upon our population. What next?

freighted with two and a half millions of dollars.

No less than eight boys (four in New York and four in Mass.) have lost their lives this winter by venturing on to thin ice to skate.

The Circuit Court of the U. States, Chief Justice from the Treasury Department.

ture, we again say, that so far as comes to us, no pub. sideration, the subject of forming all new settlements lic act of interest has as yet been consummated. on temperance principles; and also the propriety of Multitudes of private petitions are preferred and dis- into the present settlements .- N. Y. Com. Advertiposed of daily, and many things of this kind which ser. had lain over, have been finally acted upon. So soon But above all, it is extremely inconsistent with as the hour each day, devoted to this class of business, that in the late State Temperance Convention at Uti. is expired, debate has followed debate upon the money ca, N. Y., Mr. Pierpont, referring to a recent visit of ance at meetings of the church; a strict observer of who could have borne flattery without being corrupted by it, repeatedly disclaimed it; how then can
the publication of these debates for
that Mr. T. every where saw a most remarkable dissessing in an uncommon degree a talent to allay strife. be given but by abridgement to such an extent as to ceived complaints from their agents in foreign ports, under inspiration of God, narrated the life of their them. Bills for public acts have been introduced in while American Temperance ships were in port.—

Master without offering their own oninion in his both Houses, and referred to appropriate compilities.

"And," said the gentleman, "I cannot find it in my Master without offering their own opinion in his both Houses, and referred to appropriate committees. | "And," said the gentleman, "I cannot find it in my heart to blame them, for to tell the truth, we do the whose reports, when made, will bring on something same thing ourselves." This is high praise, and it is like organized proceeding, and which, in a condensed but justice to the reverend gentleman whose authority eulogized in terms, which, were he as pious as rep- form, we shall be able to give. The two houses are at is cited, to say that no individual influence has effected resented, would "vex his righteous soul;" while, at antipodes in their political majorities, and a letter from proportion of his seamen have abandoned strong drink the poet, constitutional existence, two years. The contest go. Stear. Boat. She started from New York, with soving on, whether right or wrong, is one of fearful im- eral scientific men on board, and during her excursion port to the liberties of the people; and calls for fer-

DEDICATION.

Henry Jackson, Clerk. Churches, 27; Pastors, 22; worship of God, on Wednesday, Oct. 9th. Order of man life. exercises as follows: Invocation by Rev. Henry Ton. kin, from Longmeadow, Mass.; Singing by the choir; reported, (and the report is not full) including 32 Reading of scriptures suited to the occasion, by Rev. superintendents, 434 teachers, and 3109 scholars. G. B. Atwell; Usual Prayer, by Rev. A. Snell, pastor The performance of the choir was excellent. Benediction.

The whole was a solemn and interesting scene, Circular Letter, by brother E. Nelson, is ably written, which was followed by a series of meetings. We deand sets forth impressively the importance of studying sire an interest in the prayers of all our pious friends, that our feeble efforts may be sanctified to the spiritual good of the people in Stafford.-Com.

Perhaps it is not generally known to our citizens. Baptist Tract Magazine .- This little monthly is an that a law, of which the following is an extract, was It extends such privileges to firemen, that we should suppose the applicants for enlistment into our engine

"Whenever any member of any fire company ann.,—greatest postage 15 cents a year, making 65 tablished by law in the City of Hartford, shall have cents for 12 numbers. J. W, Dimock, Hartford, and said City for the term of ten successive years, from and after the passage of this act, he shall thereafter be cut. Parents and youth, send your names and places exempted from military duty, and from all further duty as a member of any of the fire companies in said City."-Independent Press.

> memorial to Congress, on the subject of the present 3 o'clock in the morning) had made such progress derangement of financial concerns, from which the following is extracted.

Situated as your memorialists are in this communi. The season is said to have been deeply interesting and express their opinion as to the cause of this extraor. reduced in one short hour, from a state of comparadinary state of things. It has been the experience of tive independence to the most destitute circumstanmany members of this Association, to feel the effects | ces .- Courant. of an unsound currency upon the commercial transactions of this country, and of course to know, previous to the charter of the present Bank of the United States, the many difficulties of conducting trade with any certainty or prospect of gain. They saw with much gratification, that as soon as this institution went into operation, there was a great and salutary promote piety, we have withholden his pledge from change in the money operations, which continued to country was brought to a specie standard, and with second thought upon the matter. There is an abun- this change commerce began to thrive and continued dance of other subjects than the one he names, upon to improve, to an unparalleled degree, until the re- cloth, &c. in Roxbury, which employs about one hunnewal of its charter and the question of the withdraw. dred persons. Some years since, an American Chemal of the Government from it were agitated, since ist discovered a method of dissolving India Rubber and uncertainty in our finances, up to the time of the a brush over the surface of cloth, and dried, rendered serted the marriage of Mr. Arnold B. Medbury, of withdrawal of the public funds from the U. S. Bank. manner in which prayer is offered to God, has become Pomfret. Such was the name in the notice sent us. And your memorialists are constrained to say, that it to the Roxbury Company, and is now in their emthey cannot doubt but that the last measure has been ployment. They manufacture beds and pillows with-

Your memorialists do not conceive it possible for Government, or Mercantile interests of the country, In presenting their views with reference to the exias far as possible, the evils growing out of the deranged state of our currency, from whatever causes they may have arisen, which press so heavily upon the Agricultural, Trading, and Commercial interests of mand, and their shares, which cost 100 dollars each, the country. And as in duty bound, your memorial- are now considered worth from 300 to 400 dollars .-

At the annual meeting of the American Bible So-

vented, and is in operation, of warming rooms and Bible Society of New York has resolved to raise one-

ENGLAND.

The following is an extract of a letter from the Rev. John Angell James, of Birmingham, of recent date, to a friend in this city.

"Religion throughout our country is flat. Politics. commerce, and an excessive rage for refinement and worldly show, are eating out the spirit of true piety. Wildness and extravagance are still rampant in some circles. Irvingism is flourishing in high quarters .-Antimasonic Intelligencer, is hereafter to be called The apostle of this monstrous system has a thousand the Free Elector, of which Myron Holley, Esq., of communicants at the Lord's supper; at least so I was expatiating on worldly topics should sometimes give the State of New York, has become the editor. Mr. informed yesterday on good authority. The question wings to their imaginations, and amuse themselves | Holley is a gentleman of talents, and will no doubt | of establishments is nercely agreed in Section, and will no doubt | in this kingdom it is coming into still greater publiof establishments is fiercely agitated in Scotland, and

> I am sorry to say that the cause of Temperance flags; that nothing we have done in this town can interest the people in it, and I am afraid it will not root itself in Birmingham or in England for a long time to come."-Albany Journal.

Government of Liberia .- We learn that Professor Kinsley of West Point, has received the appointment The packet ship Congress was expected to sail from known to the public, and combines within himself all of Governor of Liberia. This gentleman is well Yera Cruz about the first of December, for New York, the qualifications requisite for the station to which he is called. He is not only an excellent officer, and a man of science, but a christian-and withal an active friend of all the benevolent enterprizes of the day, and especially of the Temperance Reformation. The Board of the American Colonization Society

have recently adopted the following resolution : " Resolved, That the Agents of the Society be instructed to form every company of emigrants, as far as practicable, previous to their departure for Liberia, Marshall presiding, has released Lieut. Randolph from into a Temperance Society, and that it be the espeimprisonment, to which he was subjected by a warrant cial duty of the Colonial Agent, to endeavor in founding new settlements, to select such settlers for the

purpose as will unite in a temperance society." The Board have it also in contemplation to bring Congress.—Of the doings of our National Legisla- before the Annual Meeting in January, for their con-

operations of Government. Had we devoted our en. the Rev. Mr. Taylor, Mariner's minister, to Europe, the sabbath; adhering to the strictest integrity and more of the reform in question than his own. A large

Another trial has been made with Mr Burden's new miles an hour. Among the gentlemen on board was Dr. Nott; he is of opinion that Mr. Burden's invention is complete, and that with the completion of the The meeting house built for the use of the Baptist work, he has no doubt of her being propelled at least Matt. xiii. 38. Rev. Daniel Sharp, Moderator; Rev. denomination in Stafford, was consecrated to the twenty-five miles an hour, with perfect safety to hu-

Execution .- Amos Miner and Charles Brown, under sentence of death, were executed on Friday last, about one mile from Providence. Miner betrayed nessed the enlargement of the church with christian great agitation, charging upon his executioners murder, and asserting his entire innocence of the crime vicinity two respectable Baptist churches. May this for which he suffered. Brown was calm, collected, death be sanctified to surviving friends, and the church have destroyed the nappiness, and blasted the es, concentrating perhaps as much efficient piety. Hunt, of Mansfeld. After which a set piece was inevitable doom. Miner died instantly: Brown evin. who read this hasty and imperfect sketch. ced signs of life for about three minutes. His body was handed over to the Franklin Society for galvanic experiments, after which it was given to his friends for interment. That of Miner was buried under the direction of the sheriff. Rev. Mr. Church offered prayers at the place of execution. The crowd collect. ed was immense. There was no noise or disturbance, but every thing was conducted with the greatest propriety. Both suffered justly, and their fate was a terrible admonition to the vicious .- Prov. American.

DISTRESSING FIRE.-On the morning of the 24th inst., the dwelling-house, barn, wagon-maker's and blacksmith's shops of Mr. Uri Holcomb, of Hartland, were destroyed by fire, together with two new one horse sleighs, all the tools in the shop, a very considerable stock of lumber, nearly all the furniture and provisions in the house, and all the wearing apparel of the family, except a very little hastily put on when the alarm of fire was first given. Mrs. Holcomb, in very feeble and delicate circumstances, was led by her husband, in a violent storm and through deep snow, with nothing but stockings on her feet, to the house of a neighbor. The fire originated in the The Board of Trade in New York have adopted a wagon-maker's shop, and when first discovered, (about had hastened to the spot on the first alarm, could arrest its progress, or save but a trifling and inconsiderable part of the furniture in the house. Thus has a ty, it seems to be expected of them that they should young and enterprising mechanic and his family been

> The Charleston Catholic Miscellany states, that a house of worship has been erected in Barnwell district, and was dedicated by Bishop England, under the invocation of St. Andrew the Apostle. The Miscellany mentions the deplorable fact, that the multitude were entirely ignorant of the signification and uses of the various ornaments, &c. which were displayed on the occasion .- Pee Dee Gazette.

India Rubber .- We learn from the Boston Centinel that there is a manufactory of India Rubber leather, which time there has been much embarrassment and reducing it to a paste, which, being spread with the cloth water proof. He obtained a patent, and sold the principal if not the sole cause of our present em-out sewing, which a man may almost carry in the barrassed situation. size and sleep upon them. They make gas-pipes, enthe State Banks to act with the unanimity and concert gine hose, garments of every description without necessary to manage the public funds, or to regulate stitches or seams, &c. These garments protect the the currency with any prospect of advantage to the person from rain and storm as completely as if made of iron. They also make many garments of cloth, and then cover them with a coat of India Rubber .gencies of the times, your memorialists would respect. This coating can be applied from the thinness of pa-fully solicit the prompt intervention of your honorable per to any required thickness. About 40 girls are bodies, by a wise and patriotic legislation, to remedy, employed in sewing the garments and applying the rubber. The cloth made entirely of rubber is said never to crack, and of its durability there seems to be

MARRIED.

In this city, on Wednesday evening last, by Rev. G. F. Davis, Mr. Alfred E. Leonard, of Springfold

Mass., to Miss Mary Andrews, of Preston.

In this city, on Wednesday evening last, in Chrise Church, by Rev. Mr. Taylor, Mr. John Hilton, to Miss Elizabeth Crocker.

In this city, by Rev. Mr. Vanarsdalen, Mr. William A. Clark, of Monroe, to Miss Puth Miller.

A. Clark, of Monroe, to Miss Ruth Miller.
At Colebrook, by Rev. A. Morse, Mr. Burr S.
Boecher, of Tolland, to Miss Polly White, of Colebrook. Mr. Gad Rowley, of Winsted, to Miss Caro-line Case, of Colebrook. Mr. Wm. Pearce, of Hartland, to Miss Nancy Codery, of Colebrook.
At Farmington, by Rev. Dr. Porter, Mr. Timothy

Porter, to Miss Emeline Phelps.

DIED.

In this city, on Wednesday afternoon last, Mrs. Sarah Canfield, aged 80 years-mother of the publish. er of this paper. At Wethersfield, Rockyhill, Capt. Hezekiah Grimes,

aged 58. At Suffield, Wm. C. Gay, Esq. aged 36. At Warren, Ohio, Gen. Roswell Stone, aged 40-a

native of Bristol, Conn. Drowned, on the 31st of Oct., in the Mississippi

river, when on his way from Franklin, La., to New Orleans, Mr. George Whiting, formerly of this city. OBITUARY.

Died, at Waterbury, on the 29th of October last, Dea. Zenas Brocket, aged 82. He professed religion in early life, and was the first, and for many years the only Baptist in Waterbury. He received his views of the ordinances of the gospel wholly from the sacred scriptures, living at a time when Baptist principles were not known in the vicinity in which he resided. After much prayerful examination and deliberation, he followed his Saviour down into and up out of the water, notwithstanding he was alone, and to discharge this duty was obliged to perform a jour. ney of some thirty miles. For many years, his house was a place of religious meetings. Although there was no minister of the Baptist denomination to officiate, vet Dea. Brocket usually occupied the time by reading the scriptures, prayer, and exhortation. After a few years several others united in his views, and a Compliment to American Seamen.—We understand was elected deacen. He was a Christian in practice low. He discharged the duties of religion from principle, and with fidelity. He was a zealous advocate for religious freedom and the rights of man, and took part in the revolutionary struggle for independence For him death had no terrors. I visited him a few days before his death, after all prespects of recovery had fied. He expressed a strong confidence in God and then added, "I have no hope but in the grace of God, through Christ." He then repeated the lines of

"Through glimmering hopes and gloomy fears, We trace the sacred road;

Through dismal deeps and dangerous snares, We make our way to God."

He then requested propers, and expressed as the sum of his petitions, a desire for patience under the pains he endured, a bright evidence of his adoption, and that he might be swallowed up in the Divine Essence. Thus this aged veteran of the cross entered fearlessly into the territory of death, having "fought the good fight and kept the faith," and looking for a better country, "an house not made with hands, eternal in the heavens." He has left behind him an example worthy of imitation. He had been a professor of religion more than 60 years, during which time he witfeeling. At the time of his death, there were in the

H. E.

GOODRICH, ASSOCIATION.

Professor Silliman, of Yale College, will lecture before the Association on Wednesday and Friday etc. nings, the 8th and 10th inst., at 7 o'clock.

Subject on Wednesday evening, "On the dangers of Steam-Boats—and the means of rendering them safe for passengers; and the nature and energy of

A contribution will be taken up on Wednesday evening to defray the expenses of warming and lighting R. S. KISSAM, Secretary.

Notice.-The Pastor of the Baptist church in this city, proposes to commence, on the second Lord's day evening in January, a course of Lectures in vindication of the peculiar sentiments of the Baptists. All who are desirous of knowing the sentiments of the denomination, and the arguments by which they are supported, are respectfully invited to attend. The lectures will be delivered on successive Lord's-day evenings in the Baptist church. Hartford, Dec. 28.

NOTICE.

THERE will be a meeting on Tuesday, the 14th of January, at Rev. S. S. Mallery's, in Willington, to commence at 10 o'clock. A. M., to organize, and attend a Ministers' Conference. All the ministers of the Ashford Association and vicinity, who feel interested in such a conference, are invited to attend. EZEKIEL SKINNER

THE Second Baptist Church in Dover, N. Y. have reed to hold a "Meeting of Days," to commence on Thursday, the 16th of January, 1834, at 10 o'clock, A. M., at their new meeting house on Dover Flains, in connexion with the religious exercises usually performed by our denomination at the opening of their houses of worship. Ministers and brethren from sister churches are carnestly and respectfully invited to

NOTICE.

The Baptist Church in Waterford have agreed to hold a protracted meeting at their Meeting house, to commence Tuesday, January 14th, 1834, at 10 o'clock A. M. Ministering, and other brethren are affectionately requested to come and help us. FRANCIS DARROW.

Waterford, Dec. 10th, 1833.

NOTICE.

SIX months from this date are allowed and limited w the Court of Probate for the district of Tolland, to the creditors of the estate of Marcus Darrow, late of Willington, in said district, deceased, to exhibit their claims against said estate to the subscriber, properly attested. Those who neglect will be debarred a re-covery. All persons indebted to said estate, are requested to make immediate payment to

HIRAM RIDER, Administrator. Willington, Dec. 25, 1833. 3w50

JUST PUBLISHED,

EMOIRS OF MRS. RUTH PATTEN, of Hart. ford, Conn., with Letters and incidental sub-The Cincinnati Gazette says there are before the jects, and a Portrait. By WILLIAM PATTEN, D. D. Subscribers and those who wish to purchase are requested to apply to Miss S. Patten, Church street.

Dec. 29. 59

POETRY.

From the Religious Magazine THE PRAYER-ANSWERING GOD. I dwell in a world where there's nothing my own, Where the lightest event is beyond my control, But to Him who is ruler-supreme and alone, I hambly and gladly surrender the whole. How pleasant 'mid changes and chances unthought, On his wisdom and love to disburthen our care, And to know that the God who disposes our lot, Is a God that will notice and answer our prayer.

There are those whom I love, far away from me now, And roaming through danger by shore and by sea, And what were my feelings, my Father, if Thou Wert not what Thou art, both to them and to me! I cannot command the wild winds to be still; I cannot compel the dark waves to forbear; But one is above them who can and who will, The God who still heareth and answereth prayer.

Ah me! I look round me, and what are the smiles And the looks that give life all its zest and its soul? Mortality claims them, and sternly reviles Affection's vain struggle against her control; I own it-I feel it-and humbled and awed, I still dare to love them, all frail as they are, For I know we are all in the hands of a God. Who pities our weakness and answers our prayer

Then here be my resting place-here will I sit, Secure 'mid the changes of time and event, For fate has no pow'r but what he may permit, And the hand that must take is the same that hath lent On His wisdom and goodness I calmly rely, Whate'er He assigns He can aid me to bear; He knows what is good for me better than I, And I trust will still hear me, and answer my prayer.

> From the S. S. Instructor. REMEMBER YOUR CREATOR. Little children, young and tender, As you smiling sport along, Every idle thought surrender, Which will lead you to do wrong.

Daily live in fear of Heaven-His commands of truth obey, Which to you are kindly given, Pointing to the narrow way.

For in loving God, and serving Your Creator in your youth, He will deem you well deserving Pleasures promised in his truth.

Through this world of sin and danger You will be preserv'd from ill-For He never proves a stranger, When we strive to do his will.

From the Charleston Observer. The Moral and Religious condition of our Color-(Concluded.)

IN RELATION TO THE NEGROES THEMSELVES.

bers in connection with churches throughout the

I shall not attempt to establish the correctness of this ed to reflection.

Let a few particulars be noticed touching the people in question.

ken together, they are considerably less than onefifth of our entire population.

Their increase—By calculation, it will appear free persons of color, 260,118, or 6,500 annually.

The probable increase of the colored population, free and slaves, for the next fifty years, at the rate of increase that took place between 1830 and 1830, namely, 35 per cent. will be for every ten years, but in all of them. In Virginia, east of the Blue Ridge, the slaves have gained on the whites in 40 years, 106,176! For the same number of years in South Carolina, the slaves have very nearly trebled Tree of Life?

Tree of Life? their numbers, while the whites have not quite doubled theirs! In North Carolina, the whites have increased but 64 per cent., but the slaves 145! In neglect of the African, that sits within our very Georgia, while the whites have more than doubled walls, and appears before God in his ignorance and five times, the slaves have more than doubled seven times! For the same time, forty years, in the five original slave states, Maryland, Virginia, North Carolina, South Carolina and Georgia, the whites have increased about 50 per cent., while the slaves

greater as we proceed south. Also the prospect of tion? an entire increase in the space of fifty years to near | Christian ministers—who are inspired with the 10,500,000! This proportional and aggregate in- love of souls, shall that love be confined to those have escaped fire, dispersion, or ruin, by violence,

ciety, which will be inadequate to the removal annually of a number equal to their increase, unless its operations are greatly enlarged.

Their locality .- In a word, it is the United States. states. And what should awaken the attention of the slave states in the extreme south, is their grad-ual, nay rapid accumulation there. As the value of the slaves decrease in the northern slave states, they are sent southward and made an article of inter-territorial trade, to the shocking of all humanity, and to the flagrant viciation of our state laws; yea, and not unfrequently in the very sight of our state capitols! Concentration is what the most strenuous advocate of the system must deprecate from the bottom of his heart.

Their prospects .- Whether we contemplate this forward a few fleeting years, we must be moved to to them! serious reflection; to an anxious casting about of thought for some relief to the visions that arise before us. While we halt, those before us are pressing forward. While we shut out the light, they are ab sorbing and radiating every ray that falls upon them, and not a particle is lost. On their civil condition and prospects, of course I have nothing to say. I leave this to those whom we choose to rule over us, and to them the subject properly belongs. But of their condition and prospects in a religious point of view, from the facts before me, I feel warranted in saying, that they are now perishing by thousands in their iniquities. In a little time these thousands will be increased ten fold, and an hundred fold, and the sad, overwhelming spectacle meets us, of this tide of immortal beings, deep and broad, rushing down and filling up the pit of despair! "We have fallen hither from a Christian land!" echoes and solemnly re-echoes there, and testifies against us. Undoubtedly we have duties, civil and religious, towards this people. I would insist upon religious

They are one vast morase, sending up poisonous exhalations over the whole land. They ruin the character and best interests of thousands of our citizens, both of the slave and free states, and perhaps are as destructive to the morals of a community as any other thing we can name. Such their character, such their condition, such the perpetual interand their superiors, that their moral influence is nea gangrene on the morals of those who come in conto fact. It is evidently laboring for our own best spiritual good when we would labor for theirs. By so doing, we shall also relieve ourselves of responsibilities which I can but tremble to think of, and secure also what we speedily need in regard to them -the favor of heaven.

Our immediate duty is to extend to them the privileges of the gospet of salvation.

The free persons of color should be sought out in

all our chief cities, and servants on all plantations immediately put under a course of weekly and Sabbath instruction. Masters should begin, and where unable to perform the duty themselves, should employ others to do it for them. Men in the ministry may be obtained to devote their whole time to the Negroes, and pious laymen a reasonable portion. Clergymen, who have regular charges of white (Published by order of the Presbytery of Georgia.) churches, may devote a part of the Sabbath or some evening in the week to the colored part of their congregations. Bible classes and Sabbath schools may be profitably established.

If we can but awaken conscience, the work will Notwithstanding their ignorance and immorality be undertaken, and that extensively. Those who rity, Mahomet was more imminently exposed than and the multitude of false professors, there are num- have undertaken it, feel every encouragement to it is the chance (so to speak) of most people, -had southern states, who give credible evidence of con- follow in their train. Southern Christians must be moment, it is impossible to imagine what would version, whose lives magnify the grace of God, and foremost in this holy cause. We have an enviable have been the actual religious and political condimus to December. This would allow the foremost in this holy cause. We have an enviable have been the actual religious and political condimus to December. This was likely to add to the facilities of eternity! Are ligion to themselves, as servants and as men. I fully believe, if the matter be searched into, that mornality and religion will be found to prevail just in the medy objects of this effort, which we ought to feel a pleasure in paying; and the payment will not impoverish us, but make them passing rich. We proportion to their judicious religious instruction.—
need to acquire no languages; we need to sail across lowed him in his track of blood; carrying the sword hand, your tongue, your all.

The gospel is not without its influence, partially no seas, nor travel thousands of miles. They speak and the Koran from the heart of Arabia to the ex
2. They were men of prop and inefficiently as it is preached to them, and we our own language; they dwell in our own land; tremes of east and west of the ancient continent. are hereby encouraged to attempt a more perfect they live at our own doors; they wait around our own tables, and are placed under our own control. Furthermore, whenever they are sought out and It is only to lift up the voice and we are heard; to those most venerable countries of the globe, is well made the objects of Christian benevolence, and the extend the hand and we touch them. The field is gospel is brought within their comprehension, and white for the harvest, and is open to the humblest applied to their case, both their attendance and at- Christian amongst us. We may become the hontention are excellent. Should it not be so, the fault ored instruments of bringing them to the blissful rewill probably lie with those who instruct them .- wards of heaven. Here is our duty and the begin-They are accustomed to express much gratitude for ning of it. Whatever be our discordant views of such instruction as is specially designed for them, their civil condition, and what should be done with and which they can well understand; and when unthem, if we are enlightened and candid, we can that time as the herbage in its deserts; and it is yet derstood, it seems to produce more than ordinary ef- have but one view of their moral and religious confect; no doubt to be in a great degree accounted for on the fact that it is for the most part new.

dition; we can have but one impression as to what on the fact that it is for the most part new.

dition; we can have but one impression as to what one i Several considerations suggest themselves with make a common cause in bestowing upon them the evil from one source with which our race has been which I close this essay. It is the settled conviction gospel of salvation, and that, too, without any neof our most enlightened and virtuous men, that the cessary interference whatever with their civil concondition and prospects of the African race is the dition. The laws of our country do not forbid their anomalous heresy,—anomalous, yet so admirably most important subject before our beloved country. religious instruction, but makes provision for it by conviction, as the limits of this essay will not admit fully and judiciously dispensed, the gospel will consort it; but I trust that something may be advanced, tribute to their happiness and safety, and our own. that will lead to it, in those minds never yet awaken- This admits of no argument for confirmation. And said to be a model of clegant Arabic composition, And in the first place, their numbers.

The census of 1790 gives us 697,697 slaves, and of them, either in our individual or collective capaths in the instance, was probably prejudiced by his ab-59,481 free persons of color. That of 1830, 2,009, city, and the most certain preventive of any evils horrence of the doctrine which this apocryphal vol-043 slaves, and 319,599 free persons of color. Ta- which we may anticipate from them, remaining in ume contains. On the other hand, if the diction be their present condition.

In closing, I cannot suppress the feelings which crowd my mind, when I behold the multitude, the that the slaves have increased since 1790, 1,311,346 accumulating multitude of this people; their degraor nearly 33,000 annually, on an average; and the dation, their perishing condition; the apathy of the church; the feebleness of the efforts in their behalf. and futurity big with events.

Why is it that the southern church in all her denominations has sympathies for heathen at a distance of thousands of miles, but none for heat en where morseless, fanatical conquerors, ravagers, and overfrom 1,000,000 to 2, 2 1-2 and 3, until 1880, when the whole number in our country will be 10,446,968, salvation? Why is it that the great southern field reign of Omar, the third of this ferocious line, that not 100,000 less than our present population of for missions has not burst upon her view? Where whites. But it behoves us to give special consider- sleeps the spirit of Christianity for this people ?ation to the disparity of increase of the white and colored population, not only in particular slave states, never to dawn? Shall the poor African be the assigned victim of perdition for ever? Under what been deemed the greatest loss which learning ever revelation of divine will do we act? How dare we sustained; and certainly, in bulk, if not in value;

> Churches of the Lord Jesus Christ-in the multiplication of our labors of love, whence, whence our

Rere, then, have we presented to us an astonish-that you may bear to them life and immortality ingly rapid increase of the colored population over that of the white in the slave states, which becomes and hastened to them with the good news of salva-

us. Nor is there any drain to this species of popu-| blood all the nations of men?" Is not Jesus "the lation, saving that of the American Colonization so- propitiation for our sins, and not for ours only, but for the sins of the whole world?"

Christian masters-shall we continue insensible to obligation to our servants, and hazard a solemn meeting with their neglected souls in eternity?-They are found in all the states, but of course in far greater numbers in the slave, than in the free entiously securing to our utmost ability, their best temporal and eternal interests? Who of us, in the very act of holding slaves, seek to glorify God? If we hold them, it should ever be with the retributions of eternity before us. We are under responsibility. God in his providence has fixed it upon us. It lies heavy, it cannot be shaken off, and wo be to us if we fail to meet it! May he who hath the hearts of all men in his hands turn the hearts of masters towards their servants, and the hearts of servants towards their masters. The Lord God, for Christ's sake, have mercy upon the perishing heathen !-Have mercy upon the church, and awaken her to people in a civil or a religious light, when we look duty, that these poor may have the gospel preached

> Extract from Montgomery's Lectures on General Literature. MAHOMET.

> At the beginning of the seventh century, an unlettered slave and a renegade monk invented a new form of supertition,-a triple cord to bind the human spirit, composed of certain parts of Judaism, Christianity, and paganism, so subtly and inextricably implicated, that to this day it continues to hold in captivity as great a multitude of our divided race as ever professed the same form of faith.

Among the innumerable millions of those who have lived and died in this world of change and mortality, if we were to fix on one whose existence, opinions, and actions, in their results, have more extensively influenced the destinies of a larger proportion of their fellow creatures, than those of any other, we should name the false prophet of Mecca. There have been warriors, legislators, and fanatics, who, n their circle, have equalled, and even excelled him in prowess, policy, and extravagance; but not one can be brought into entire competition with Mahomet for the spread and permanence of his fame, either as conqueror, lawgiver, or impostor. His empire, institutes, and superstition have been rooted and perpetuated over so vast a portion of the old world, that the tail of his elborach (the beast which course in the business of life, existing between them | carried him on his miraculous journey to paradise,) -the tail of his elborach, like that of the dragon in cessarily tremendous. They are a blight, they are the Apocalypse, may be said to have drawn after him a third part of the stars of heaven, and cast tact with them. And we appeal to experience and them down to the earth. Interpreting these sters agreeable to the hieroglyphic language of prophecy, as signifying kings and their kingdoms, states and their people, this has been literally the case for 12 centuries, a longer date than that of any single empire, ancient or modern. In this view, Mahomet may be called the greatest and most extraordinary man that ever had being on earth.

The former part of this impostor's life, compared with the latter, presents one of the most striking con-trasts that can be found in the fictions of poetry. According to the general received accounts, he was the posthumous son of his father, early left an orphan made many a family happy, for you gave us the by his mother, and adopted by an uncle, who, being book which tells us of a Saviour. This grateful testoo poor to provide for his wants, sold him into bondher person and her wealth.

Had one of the numberless deaths that lie in ambush day and night around the path of man, and to which, from the ill fortune of his childhood, and the misery of his circumstances till he had passed matuproceed, and can but wonder that thousands do not one of those deaths cut him off, in some unexpected What has been the condition of those most magnificent, and, from sacred and classical associations,

known and need not be particularized here. But it is humiliating to the pride of human in tellect, that the most comprehensive moral change that ever was effected by a mere man in the character of an immense proportion of the species was the work of a barbarian, unacquainted with the the literature and science of his own Arabia, as scanty at more derogatory to the vaunted pretensions of huvisited since the serpent beguiled Eve with his subtlesecuring to them the rest of the Sabbath. Faith- our nature that it required no miracle to aid the while we thus labor, we are helping forward and and though antiquated, by no means deserving the laying a foundation for the statesman, the philan- character which the celebrated John Hutchinson thropist, and the patriot. For it will be the best pre- gives of it; namely, that it is a jargon of dialects deceiver himself, or he was not the illiterate personage whom he affected to be, perhaps for this very purpose,-that the eloquence and knowledge displayed in this pretended revelation might appear

Be this as it may, Mahomet, and his immediate successors, in all other respects, were brutal, rethe celebrated Alexandrian Library was condemned to be burned, on the shrewd assumption that if the books were in consonance with the Koran, they were useless; and if contrary to it, heretical. This has been deemed the greatest loss which learning ever agined within the range of possibility. Two libravolumes, and probably much more precious in the selection, had been previously consumed by fire, in depravity, to testify against us? Shall we not remember for good, "the stranger within thy gates?"

Christian missionaries—who plead for the heathen and tell of their miseries in this life, and of those more tremendous in the life to come, that never end:

method appears before God in his ignorance and selection, had been previously consumed by hire, in the same situation. Those, therefore, who take it for granted that if the third had been spared by the Arabs, its contents would have been preserved as an inheritance to enrich all posterity, may console was given by a pious parent. Well! be it so: and themselves for its wanton destruction, by reflecting. themselves for its wanton destruction, by reflecting, that if two libraries of the kind, and on the spot, guarded by the vigilance and jealousy of the most the course of two centuries between the age of Jucrease, all things continuing as they now are, will alone who are clothed with our own color, and move neglect, or accident, while Egypt was in possession as certainly take place, as that they now exist among in our own sphere? Hath not God "made of one of one race of barbarian masters after another.

A HAPPY NEW YEAR'S DAY.

Written by the Rev. Richard Knill, St. Petersburgh. The snow was thick upon the ground. The riv ers were all frozen, and horses and carriages were crossing those very places where ships had been sailing only a few weeks before. The roads were incommonly fine, so that sledges were seen gliding along at the rate of twelve miles an hour. We thought of the words of the Psalmist, "He giveth snow like wool; he scattereth the hoar frost like ashes; he casteth forth his ice like morsels. Who can stand before his cold ?" Yet even in this frozen region, there are people of warm hearts, and I am so happy as to be acquainted with a few of

On the first of January, two of these warm-hearted friends determined, by the help of God, to spend a happy new year's day—one that would bear to be looked back upon with comfort, which would yield them satisfaction on a dying bed. For this purpose they purchased 100 New Testaments, and having packed them securely, they slipped on their bear-skin coats, stepped into their vehicle, and drove to a populous district about 30 miles distant.

They arrived safely, and it was immediately noised abroad that strangers had come hither with the word of God. The report circulated from cottage to cottage, until every man in the village heard the joyful sound. Never had such visiters arrived thither before. Never had so precious a treasure entered their gates before. Some of the people, when they saw the books, wished to buy them. Others were afraid to look at them because they had cottagers with a new year's gift; and what a gift! the history of a Saviour's love!

Having distributed many where they first halted, hey proceeded to another spot, where a most affecting scene took place. There was a great number of men who had come about one hundred miles to winter, by cutting wood. These men were able to read, and when they knew that my friends were public. The following gentlemen are Directors of approaching, they sallied forth in a body, and prostrated themselves at their feet in the frozen snow, saying, "O give us the book of God. We are poor. We have no money, and are unable to purchase,but we have families, and we have souls. O give us the gospel of our Lord and Saviour Jesus Christ. A few only of the suppliants could be supplied, for what was 100 books among so many? Having completed their work, my friends returned home, re joicing for all they had seen, and for what they had been permitted to do that day. I saw them in the evening, and never did I see more joyful countenances than they exhibited, while they related the particulars of their visit. Surely, thoungt I, this is a happy new year's day indeed.

Five months after this, a peasant called at the house of one of these kind friends, saying, "I am one of the men who received books from you on new year's day, and I am come to thank you in my own name, and in the name of my poor neighbors, for the blessing which you gave us. Ah, sir, you have timony produced peculiar emotions in the mind of age at sixteen years of age. Then, however, he grew into such favor with his mistress, that, on the decease of her husband, she conferred on her slave to feel something like it, it would set the world in him to whom the peasant related it,-emotions so

> Dear reader, bear with me a moment, while I make a few observations on this visit.

1. These distributors of the Testament were young-just in their prime. Is it not a lovely sight to see persons thus consecrating the days of their youth to the glory of God? They began the year well. This was rational pleasure! This was dignified joy! This would afford matter for devout contemplation from January to December. This

2. They were men of property. God had given them more of this world than many people possess, and they were joyfully devoting a part of it to the circulation of 100 Testaments among the poor.— I'hey might have spent the money as most people do, in vanity, in trifles, in sin, or have hoarded it, and exclaimed, "What claim have the poor on

The Rev. Mr. Burn, of Birmingham, stated some ime ago, at a meeting of the British and Foreign Bible Society, that there were many thousands of people in that town destitute of the Scriptures. It made me tremble. What! in Birmingham! where there are so many genuine disciples. I am sure if every young man and woman in comfortable cirumstances in Birmingham, who professes to love the Lord Jesus Christ, were to give only ten Testaments to the destitute, they would supply every poor family in one day. And how easily could they do it! and what happiness would it procure in their utes essentially to the furtherance of this object. On own bosoms!

3. The conduct of the peasant, who came to return thanks in his own name and in the name of his neighbors, five months after they had received the books, shows a fine grateful feeling, which ought to be cultivated by every one who receives favors. Perhaps this paper may fall into the hands of some who have received Bibles, or Testaments, or Tracts from benevolent Christians. Take advice, friends. Learn a lesson from this stranger. Consider the design of the person who presents you with the gift. so pure, it could not have been the work of the arch- Read and pray over it. Try to draw edification and happiness from what you have received, and then go and thank your benefactor. To be thankful for past favors, is the way to have more.

4. How gratifying must it be to ministers, when supernatural, and self evidence that he was very inspired. they see their congregation acting in this way.—
They cannot but be cheered by the sight. If I may judge from my own feelings, then, there is no greater joy to a Pastor's heart. My Fathers and Brethren, let us stir up our beloved people to go forth, sowing this good seed. It will spring up, though we may not see the harvest. It will ultimately enlarge the borders of Emmanuel's kingdom, and increase the number of those who shall bow the knee to Jesus! Soon our young people will cease to be young. They will become the heads of families, at least in many instances,—and who are so likely to train up their families for God, and make their habitations nurseries for heaven, as those who in early life were eminently devoted to the Redeemer! Let us take them by the hand and lead them to the glories, however, of nearly equal amount in number of rious work. Olet us show them the way, by going before them in the holy enterprise.

5. How gratifying must it be to pious parents is it not an animating sight to see fathers thus training their sons for honorable service? Ye fathers and mothers! think of this—and while your eyes enlightened people of the earth, were destroyed in the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries between the age of Julius Cesarand that of Antonines, it is scarcely problem to the course of two centuries are considered to the cours able that this, for eight hundred years longer, would cellence. Give them every encouragement in the labors of love. Thus you will be preparing a happiness for them in this world, which can be exceeded only by the happiness of heaven.—N. Y. Observer. by Truman Abell.

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